

THE PRESENT AGE.

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Kalamazoo, Saturday, Nov. 27, 1869.

For the Present Age.

BY MRS. E. L. WATSON.

O' fair, sweet world! oh, blissful state!
Do our slow footsteps tread the end,
And will the angel at thy feet
Smile when we're at our journey's end?
By many ways thy realm is sought,
And all have seen thee in their dreams,
Or up the starry stair of thought,
Have climbed unto thy morning beams!
But evermore we tremble down,
Into the valley's far below,
Herod of angel harp and crown,
And hurried still with human woe.
And yet for aye we sing thy praise,
And paint thy glories as most grand—
Thy starry nights and cloudless days
Thou universal Promised Land!

The Bible in our Public Schools.

This question has agitated the public mind more or less for many years, but never so prominently as a practical question, where it could be fairly discussed as recently before the people of Cincinnati, Ohio.

We have not been favored with Cincinnati exchanges, and therefore have not the advantages derived from reading the journals that have been engaged in the discussion. Our readers are aware that the Catholic church has ever been the prominent party opposed to the use of the Bible in our public schools, asserting that they could not conscientiously send their children to these schools, controlled entirely by Protestants, and where the Protestant Bible was daily read and expounded, and their religious belief impressed upon the young; yet they were taxed in common with all others for school purposes. The difficulties growing out of this question have been more particularly apparent in our larger towns and cities, where the Catholic population is much larger than in the country, and consequently their political influence proportionally greater.

It seems that on the 6th of September last, Mr. Miller, one of the members, introduced before the School Board of Cincinnati the following:

Resolved, That religious instruction and the reading of religious books, including the Holy Bible, are prohibited in the schools of Cincinnati—it being the true object and intent of this rule to allow the children of the parents of all sects and opinions in matters of faith and worship, to enjoy alike the benefit of the Common School Fund.

Resolved, That so much of the regulations on the course of study, and text books, in the intermediate and district schools (page 216, annual report) as reads as follows: "The opening exercises in every department shall commence by reading a portion of the Bible, by or under the direction of the teacher, and appropriate singing by the pupils," be repealed."

After a discussion of near two months by the press of the city, and before large public meetings called to consider the question, these resolutions were finally passed by a vote of 22 affirmative to 15 negative.

To say that we rejoice for this victory over sectarian bigotry and superstition, feebly expresses our satisfaction. Not merely on account of this Cincinnati decision, but because we believe the agitation which has terminated at least for the present successfully in one locality will encourage the same spirit in others, that it will spread over the country, and a final victory will be gained over sectarian intolerance, and our schools of all grades be redeemed from priestly rule, and devoted not to religious but secular instruction.

Our public school system is as the air we breathe, the water we drink, the food we eat—that is, it includes all, and is for the nourishment of all. Now, what is designed for the good of all and for the support of which all are impartially taxed, must not be accompanied by any extraneous usage inevitably tending to create heartburning and strife, especially in matters pertaining to conscience. Spelling, reading, writing, ciphering and the like are the monopoly of no sect, conflict with no theological dogmas, and are indispensable in the work of education. To teach these is the special object of our public schools. Adhering to this object in good faith, we shall not fail to vitalize the blood of the body politic and add strength to all its members.

We said above that the Catholic church has been the prominent party, opposed to the use of the Bible in our common schools. We should however, add that there have been many liberalists, in fact nearly all in the strict understanding of that term, who have also been opposed to this innovation upon our free institutions.

Of those who voted in the negative, we are told, thirteen were Protestants, one Free-thinker, one Jew. In the affirmative were three Protestants, ten Catholics, eight Free Thinkers, and one Jew. The distinction, however, here made between Protestants and Free Thinkers is simply indigorous; because the latter are necessarily Protestants, but of a more radical type than some others. The Romish Church recognizes no such line of division, she branding them all as equally heretical—Protestantism, as against her claim of infallibility, being simply free thinking; and no such line can be drawn by a Protestant hand without injury to the foundation upon which Protestantism itself stands. Correctly stated, the affirmative vote stood eleven Protestants, ten Catholics, one Jew—a very close and impartial representation of the professed religious faith and actual political strength of the parties thus designated, representing the population of Cincinnati in the aggregate.

Another favorable feature, and one giving promise of success, is the fact that the decision of the question did not assume a political parizan character. Of the 22 votes in the Board of Education in favor of excluding the Bible from the public schools, 10 were Republicans and 12 Democrats. Of the 15 votes against excluding the Bible, 12 were Republicans, and 3 Democrats. A reso-

lution of the Board prohibits the use of religious books and the singing of sacred songs in school, which we regard as fully as significant as the vote upon the Bible question. We think however, but few books will be left should the rule be strictly enforced, and we hope it may, for we shall regard the victory for religious progress almost gained when the young may be permitted to form their own religious opinions, free from early theological impressions.

Of course this decision will make an excellent theme for pulpit appeals to the religious prejudices of sectarians, and we shall hear about Catholic ascendancy, and an alarm will be raised about "Godless" schools and "Bibleless" institutions. But all will not avail to turn back the tide, for there is involved in this, the whole question of religious liberty and the success of our common school system. If we understand this question rightly, the Catholics as such are not hostile to our educational system, only to the extent that it has been perverted from secular to protestant sectarian control. Let us look upon the other side of this question, and see if it does not assume a different aspect.

Suppose the Catholics in Cincinnati were to obtain control of the public schools in that city, and, rejecting our own version of the Scriptures, should enforce the reading of the Douay Bible, how long would the Protestant portion of the population submit to such an imposition? Would not a tremendous excitement follow, and a declaration go forth that the Protestant children should be withdrawn if the objectionable book were not? But the Catholics are probably almost as numerous as the Protestants in Cincinnati (the relative number is of no consequence,) and they object to the reading of our Bible in the public schools to which their children go, just as earnestly and conscientiously as we should do in a reversal of the case. This admonishes that the enforced reading of neither the one nor the other version should be ordered or allowed, the schools being for secular purposes, and not for religious instruction. It further admonishes that presistency in thus disregarding opposing religious convictions is sure to produce bitterness, wrath, alienation, to the extent of imperiling the whole school system. After that shall have been broken down, neither despotism nor priestcraft will have anything to fear from our experiment of popular government. Instead, therefore, of exposing it to just reproach and fierce hostility for its one-sidedness, it behooves us to see that it is based on a foundation as broad as our whole population, so that none shall be left out except such as are self-excluded by their own bigotry or fanaticism.

A government claiming to be of the people, by the people, and for the people must make valid its claim by placing all the people on the same plane of natural and constitutional rights; thus inspiring them with a general concern for the public welfare and the stability of the Republic, while leaving them free to propagate their own religious and political views in their own way and by such instrumentalities as they may deem best.

By our national and state constitutions, all the various sects stand on an equality; and whatever legislation seeks in any manner to make a proscriptive distinction between them is to that extent subversive of constitutional liberty as well as in disregard of the rights of conscience.

Now ought we not as Protestants in this respect as all others, "do unto others, as we would wish others to do unto us."

One thing is clear—that they should not do we should not do; else we shall prove ourselves to be as unjust and proscriptive as themselves.

We can never protect the right so well as by never doing wrong.

Bigoted sectarianism is ever ready to use the arm of secular power to authenticate its creed. True religion stands upon its own merits. Its growth is in proportion to the largest liberty enjoyed by all classes for independent thought, conscientious conviction, and honest dissent!

The Catholics have just cause for complaint, but no more so than liberalists. We cannot send our children to any of the schools of this or other states, without having the religious dogmas of sectarians instilled into their minds, but from whose teachings we certainly pray "Good Lord deliver us."

We asked our little son a few days since, D—, do they read a lesson in the morning at your school? "Yes." From what book? "The Bible." Does your teacher pray? "Yes, and makes us all bow our heads, and she wants us to repeat the words after her." Do you do it? "Only a few repeat the prayer, but all bow their heads at first, but as soon as her eyes are closed, more than half raise up their heads, and have a good time." Do you sing? "Yes."

Never be afraid to speak for Jesus, For he has made a word case for you.
Own your savior, He who loves and cares for you.
Never be afraid, Never be afraid,
Never, never, never, Jesus is your loving Savior,
Therefore never be afraid.
"Never be afraid to die for Jesus
Be the life, the truth, the way
Gently in his arms of love will bear you
To the realms of endless day.
Never be afraid, etc."

Such are the religious (?) instruction our children are getting in our public schools, where we send them for the purpose—not of being taught in any religion—but to obtain a secular education. There are other than Catholics, and they are counted by hundreds of thousands, who most sincerely object to such impressions being made upon the minds of their children, as being saved by Jesus, or any other person. They desire to have their children in the school, acquire the necessary education to fit them for the duties of earthly life. At home they should teach them, that they must rely upon themselves for salvation from ignorance and interior tendencies to wrong doing; that to be happy, they must be good; that no other person, however exalted in goodness or greatness, can become their savior from the inharmonies of their own being. We close by quoting from the very able article of Wm. Lloyd Garrison in the last Independent upon this subject.

"The removal of the Bible, in the present circumstances, will not be any indication of religious degeneracy, but rather of growth in popular enlight-

enment and the recognition of equal rights; and this constitutes the best condition for continued intellectual, moral, and religious advancement. Religion needs no artificial or conventional props.

If this root of bitterness extracted—the Catholics, or any other sect, shall refuse to accept of the common schools for the instruction of their children, and proceed to establish separate schools to represent their sectarian spirit and purpose, they can do so; but they may not therefore be gratified by the overthrow of that impartial, beneficent system which must be inflexibly adhered to as essential to the general welfare, the support of free institutions, the life of the Republic. So men who do not choose to vote may stay away from the polls; but they may not arbitrarily insist that the people shall not be allowed to carry on the government, and cast their ballots to that end.

Our country is a magnet of such irresistible power as to draw to it, representatively, all nations of the earth. The grand battle for religious and political rights is to be fought out, and the victory won, on the American soil, for the world; thus realizing Kosuth's idea of "the solidarity of nations—*Et pluribus unum*—and vindicating human brotherhood on the broadest scale. Let us see to it that our future experiment fall not through any great departure from the standard of impartial freedom or any oppressive domination of the many over the few.

"If ever the free institutions of America are destroyed," says De Tocqueville, "it will be attributed to the omnipotence of the majority, which may at some future time urge the minority to desperation, and oblige them to have recourse to physical force. Anarchy will then be the result; but it will have been brought about by despotism."

Yes, by despotism, not by liberty. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." Built upon such a foundation, our free institutions will stand to the remotest ages, and all nations ultimately be won over to follow our resplendent example."

To Our Readers.

Two weeks more and our subscribers will have received No. 26, volume 2, of the PRESENT AGE. With that number some six or seven hundred subscriptions expire, and we call attention to the fact to give opportunity to our friends to promptly renew, and while doing so, please see your neighbors and will each one, try to send us at least one new subscriber. Remember you can have the AGE for three months, on same terms as by the year, fifty cents for three months, two dollars per year, and with a new subscriber the HOME MAGAZINE. By subscribing for the PRESENT AGE as above, more good reading is obtained than by subscribing for any other paper in the country.

We can only say as to the future, what we have said in the past. We make no brilliant promises, never have, preferring to let our readers judge of the merits of each number. We will say our facilities are better for publishing a paper, that cannot fail to meet your entire approbation than ever before, and our subscription list larger. It has required a struggle to establish the AGE, but we have worked earnestly, faithfully and have succeeded, and now have the satisfaction of knowing that it is giving universal satisfaction.

Either department of the paper is worth more than the yearly subscription price. Some few have opposed us, but so many have helped us that we lose sight of our few opponents among our multitude of friends. In conducting the AGE in the future we have many friends to reward, but no enemies to punish. Some evil disposed persons still continue to circulate doubts among the people saying, "the AGE will not be sustained," the wish being "father to the thought;" but we assure all, THE AGE WILL BE SUSTAINED. We have received assurances of help from various sources should it become necessary; and so far as we know, every stockholder is ready to sacrifice all he has paid, rather than have any failure. We own our stock and printing material, can publish the AGE, and WILL. To indicate to all who are indebted to us for the AGE, and also all whose time expires with No. 26. We have placed an X on their papers the present week, will all who find this mark please remit at once. One noble hearted man from another state, when last called upon in this way wrote as follows: "On my paper this week, I find an X, I have been careless, enclosed please find the X, give me credit for five years." Enclosed we found a \$10 green-back. It will encourage us if many more will "go and do likewise."

The commencement of the half volume is a favorable time to subscribe, and we will be thankful to all the friends of our cause and of the AGE, to aid us at this time. Please see inducements to subscribers in another column.

"Ministerial Scandal."

In answer to "Revelator" in relation to the case alluded to, we can see no benefit that can possibly arise from the publication of Ministerial or any other kind of "scandal." We have before received several communications from parties, no doubt reliable, giving the names of "fallen ministers," with a desire for their publication. We cannot see that we should thereby benefit the unfortunate party alluded to, neither can we see any good to result to the cause of Spiritualism. Suppose a thousand ministers "fall" next week, does that prove Spiritualism to be true and pure, or orthodox false and impure? "But our opponents make haste to publish all the shortcomings of Spiritualism." Well, be it so, if they can find nothing better for their columns, we should without fault-finding allow them to exercise their choice. And if some of our spiritual papers think best to resort to this kind of argument, the question lies between them and their readers.

But the principal objection we give in answer to our correspondent arises from another and a higher consideration. We are publishing a paper read by thousands of the young, and we cannot believe it best to lay before them these details, often of the most disgusting character. We hope "Revelator" may see it in this light, and please excuse us.

We think we can fill our columns with matter more useful and profitable for old and young. We prefer to present the good, the beautiful, and the true, for the consideration of all; and we hope to be able to present the teachings of our philosophy in such a way as to have them appear in pleasing contrast with the teaching of the old. We are glad to know that the PRESENT AGE is being read inquiringly and profitably, by many ministers of orthodox churches, and we have no objection, in fact glad to have read even by a conservative old blue-light Presbyterian. We think, however, that he will not read many numbers before his former ideas of hell will be somewhat changed.

"The truth you speak, doth lack some gentleness,
And time to speak it in; you rub the sore,
When you should give the plaster."

Union Lecture Course at Union Hall, Kalamazoo, Mich.

We have received from the officers of the Y. M. L. A., the Union Lecture course, as follows:

1. Rev. Stephen H. Tyng, Jr.; November 23d. Subject not selected.
2. The Mendelssohn Quintette Club; December 2d. Concert.
3. Rev. W. H. Wilburn; December 15th. Subject: "What a blind man saw in search of sight."

4. Henry Vincent; December 29th. Subject: "Our young men and women; their present position and future prospects."

5. Miss Olive Logan; January 17th. Subject: "Quilts."

6. Miss Kate Field; January 20th. Subject: "Out in the Woods."

7. Prof. W. C. Richards; February 3d. Subject: "Castles in the Air; or, Matter Queen."

8. Prof. W. C. Richards; February 5th. Subject: "Electron, or the Modern Puck; or, Matter King."

9. Miss Anna E. Dickinson; February 14th. Subject: "Whited Sepulchers."

10th. Fred. Douglass; March 1st. Subject: "Our Composite Nationalities."

C. H. Booth, Pres. } Y. M. L. A.
D. D. SUMNER, Cor. Sec'y }
J. O. ROBERTS, Pres. } Y. M. C. A.
J. K. WAGNER, Cor. Sec'y }

The people of Kalamazoo and vicinity, as will be seen, are to be favored with several of the best and most popular speakers, whose reputation has become world-wide. Among these may be named Anna E. Dickinson, Fred. Douglass, and Henry Vincent. We suppose that none, however, will be more likely to "draw" a multitude, than Miss Olive Logan and Miss Kate Field. We should have been glad to have seen the names of some one or more of those who are becoming familiar to the American people, as identified with the progressive religious movements of the time, such as Collyer, Frothingham, Andrew Jackson, Davis, or Mary F. Davis but we suppose the time has not yet come, and we must wait, but come it will.

The Bible in our Public Schools.

Since writing our thoughts upon this subject, as found in these columns, we have felt the following from the Chicago Times, which so nearly coincides with our own views, that we make room for it. We feel confident, could we obtain the full expression of the secular press of the country, a large majority would favor the exclusion movement:

It is not improbable that this action of the Cincinnati Board of Education will form the basis of a good deal of hot discussion. There will not be lacking opponents of the measure, of whom some will oppose it from principle, while others will do it to secure the interests of Catholics. The religious capital. But despite the honest opposition and interested partisanship which may combine to condemn this measure, there is every reason for believing that it will succeed. The support of the thinking and honest majority of the people.

"The exclusion of the Bible from public schools is not a movement either against the book this exclusion is a gross fraud, both in its religious and political character. The measure of the charge of being concerned in the interests of a denomination. It now must stand or fall upon its merits as a simple act of justice and policy, whose application refers to all sects, and yet to no sect in particular.

"The friends of the movement to exclude the Bible do not defend it upon the ground that the Bible is an objectionable book. They simply regard its reading in the public schools as a matter which is calculated to offend many, and to interfere with that perfect freedom in religious matters which is one of the cardinal principles of our republican government. Just so long as there are two widely different versions of this book, just so long should both be excluded. It is not to be allowed for a moment that the Douay version of the Bible should be read in the schools; and yet there are precisely the same objections to the Protestant version that there are to the other.

"It is to be hoped that the reform which has commenced in Cincinnati will not extend to all other places in our country, but will extend to all other publications. The class of reading books now in use in our schools is a gross fraud, both in its religious and political character. We want our public schools purged of partisan politics. Purification will occur only when the management of our public schools rises above politics, and the men who compose school-boards are selected for their fairness and fitness, and not for their adherence or services to party."

Stimulants.

We ask the special attention of our readers to the following statement, as to the terrible effects of tobacco. We are assured upon good authority, that the increase here, in the use of this poison is even proportionally greater than in France. Is it any wonder that "lunatics and paralytics" increase?

Read this extract to your children—and your neighbor's children; let it be read in the Children's Progressive Lyceum, and in the day-school. Let us begin with the young, and see if we cannot lessen this terrible evil:

The five chief stimulants are tea, coffee, alcohol, opium, tobacco. Stimulants, when taken in a liquid form, go at once into the blood, and, of course, operate promptly upon the tissues of all parts of the body. Tea, coffee and alcohol stimulate; alcohol, opium, and tobacco poison.

Through the blood are carried on the two great vital processes—repair and waste. The human body always contains, always requires, in one hand, an incessant nutrient; on the other, an incessant birth.

Perhaps tobacco is not quite so bad as whiskey, but they are twin brothers, and tobacco makes men drunk. Tobacco depresses, and the user often craves liquor to stimulate him. It is found impossible to cure inebriate patients of the use of liquor as long as they are allowed to take tobacco.

The French public revenues from tobacco from 1812 to 1832 was annually \$560,000—of late years it is \$348,000,000. During the former period there were in France, at any given time, 5,000 lunatics and paralytics; now there are 44,000. It will be seen that the two totals increase in nearly an even ratio—six and a half times as much tobacco, five and a half times as much lunacy and paralytics. The whole period the increase of population has been only from 30,000,000 to 38,000,000.

When Louis Napoleon learned this fact, a few years ago, he caused a comparative examination to be made of the smokers and non-smokers in all the public schools and educational institutions, and the results to be tabulated. The non-smokers were decidedly more intelligent, more energetic, more requirements, and moral deportment. Upon this, the use of tobacco in the public institutions of education was by law forbidden, and 30,000 tobacco pipes were broken in one day in the public schools.

"We never find a healthy person among those who work in the tobacco business. In any sickness, a tobacco worker, by the side of an otherwise healthy person, is slow and doubtful of recovery. The children of tobacco users are comparatively feeble."

To the Children.

We have thought you would like to see the editor of your Department, but as you cannot without going to Penn, it occurred to us that the next best thing would be to see her Photograph. We have therefore made arrangements for some, and now promise to every little boy or girl, or to their parents, who will send us one new subscriber for the PRESENT AGE for six months, and one dollar, we will send a beautiful photograph of Mrs. E. L. Watson. We will pay the postage, so that all you will have to do to get the likeness, will be to go and see some of your acquaintances and get them to subscribe for the AGE six months.

Philosophical and Scientific Department.

Attention is called to the announcement made in another column by J. S. Loveland, which we are sure will be read with pleasure by all who know of the ability of the brother, and his peculiar qualifications to conduct such a department—which alone will be worth the subscription price of the AGE. We hope our subscribers will appreciate the efforts we are making to meet the wants of every class of readers. We shall be glad to see one of our contemporaries, who made haste two weeks since to announce with regrets the withdrawal of Messrs Loveland and Wadsworth, as prompt now to make this announcement, for the information of its readers. The parties most intimately concerned have had no thought of severing their Editorial connection with the PRESENT AGE.

We have arranged with the publishers of the following named papers and periodicals, so as to enable us to make the following very liberal offers and thus accommodate all classes of our readers. Will our agents please call attention to the advantages of clubbing with the PRESENT AGE for any of the following:

PRESENT AGE and Lyceum Banner \$2.50
" " " N. Y. Independent 4.00
" " " Harper's Monthly Magazine 5.00
" " " Bazar 5.00
" " " Weekly 5.00
" " " The Galaxy 5.00

Our readers will see at a glance, the saving effected by ordering through this office any of the above. All of the first-class magazines of America above named are \$4 each. In addition to the above, we are authorized to offer as a premium, and will send to all who subscribe for the AGE and Independent, and remit us \$4, postage paid, a copy of Ritchie's splendid steel engraving of Grant and Colfax, (the price of which is \$2 each.) In other words, for every new name you may send us and \$4—we will send the PRESENT AGE and the Independent one year, and also both of these popular engravings, worth in the print stores \$4.

We think these liberal offers, and the efforts we are making to make the PRESENT AGE the best spiritual paper in the world, will induce for us at least one copy each.

For particulars as to Harper's publications, we refer our readers to notices of the Magazine, Bazar and Weekly, found on fourth page.

In addition to above inducements, let it be remembered that to every new subscriber for one year, on receipt of \$2, we send free, for one year, the Western Home, a monthly magazine published in Chicago. See advertisement on third page.

THE WESTERN HOME comes to us this month in its new dress. It is now, we think, really the most elegant magazine in America; a fact of which the West may well be proud. Its new frontispiece is a work of great artistic merit, worthy of study and admiration. Its contents are rich and varied; its list of contributors, embracing many of the ablest writers in America. It is a large quarto size, having seventy-six long columns of printed matter, and all for Only One Dollar a Year. Of course its popularity is wide-spread, and as the publishers are paying large premiums for clubs, it offers rare opportunities for profits. It is a purely literary work, devoted exclusively to home interests, and deserves the highest success. We advise each of our readers to secure a sample from the publishers, who are Stoddard & Parkhurst, of Chicago.

Do not forget that we send the Western Home to all new subscribers for the PRESENT AGE who send us \$2, and claim the premium at time of writing. Any old subscriber can get it by sending us one new name for one year and the \$2.

Ballou's Monthly Magazine.

We are in receipt of this marvellously cheap and handsome Magazine for December. Its table of contents is varied and charming, embracing the usual fine variety of serials, sketches, stories, poems and attractive engravings. The publishers announce in the prospectus for the coming year, a serial story for adults, by the popular Magazine writer, JAMES FRANKLIN FITTS, and a juvenile serial by the young people's favorite, HORATIO ALGER, JR. The price of this periodical is a marvel to everybody—a hundred page first-class illustrated Magazine of fifteen cents, or \$1.50 per year, is indeed wonderfully cheap. Elliott, Thomes & Talbot, Publishers, Boston, Mass.

Halls Journal of Health.

We call attention with pleasure to this most excellent journal, from which we have often quoted for our Hygienic column. For 1870 this Journal is to be greatly enlarged and otherwise improved. It should be in every family. Price \$1 50 published monthly, address 176 Broadway, N. Y.

Books! Books!

Please remember that we keep on hand and for sale most of the Reform Publication of the day, which we sell at publishing house prices. Address office of PRESENT AGE.

From our Corresponding Editors.

The Printing Press.

It is probable that no achievement of the human intellect has contributed more to the growth of modern civilization, or aided in the emancipation of the human mind, from the thralldom of theological bigotry, than the invention of the printing press. This great event, the results of which it would be difficult to exaggerate, occurred about the middle of the fifteenth century, and the art was first introduced into Venice, where it immediately attained considerable perfection.

Previous to the introduction of this new vehicle of thought, the clergy were almost the sole depositories of knowledge, and they communicated it orally to the people from their pulpits. The people venerated them on account of their attainments, and felt a superstitious regard for their instruction. They sat beneath the pulpit in a passive state of mind, and not only received the words as they fell from the lips of the priest, but also the accompanying magnetism. The church being the only intermedium between knowledge and the people, its officials were careful that nothing should go to the people, except

CHILDREN'S DEPARTMENT

Mrs. E. L. WATSON, - - Editor.

All communications for this Department should be addressed to the Editor, at Titusville, Pa.
LET EVERY CHILD FIRST LEARN OBEDIENCE TO THE LAW OF KINDNESS, AND EARLY WILL BECOME THE AFTER DISCIPLINE OF LIFE.

WHAT CAN I DO?

"What can I do? A Dew-drop said,
"So great the land, so vast the sea,
I'm sure they have no need of me!"
A red rose lifted up its head,
And whispered softly "Come to me,
Come quickly, I have need of thee!"
And through the stillness of the night,
The Dew-drop held, and earthward came,
Re-lit the red rose ruddy flame,
And sparkled in the morning light,
Full of a new-found happiness,
Glad 'twas no more, nor yet no less!
So there was work for all to do:
The smallest ants in all space,
Each fill their God-appointed place!
From winged world to drop of dew,
Each wears its own peculiar gear,
And feels the smile-light of His face!
The wee hands of a winsome child,
Lift heavy loads from heart and brain,
Smooth out the wrinkles of our pain,
Pour oil on storm-tossed billows wild,
And the our heart's half-broken strings
More lightly to life's better things!

Katy Mead, or Something to do.

CHAPTER I.

"Oh, dear! I wish I had something to do!" exclaimed Katy. Now my dear little readers, no doubt some of you have said this very same thing, and like Katy, felt tired of having nothing to do? Katy had a beautiful home, and to many children it would have been a perfect fairy-land, with its soft, flowery carpets, great sunny windows, draped in satin and lace, and picture covered walls. Katy had a kind father and mother too, three great brothers and a baby sister whom Katy thought she loved very dearly; and yet she was not happy. I think it was because she had an idea that she was made to be waited upon by servants, and older people, and that she had nothing in the world to do but be amused. And this dark November day found Katy with a scowl upon her face and an evil spirit called Discontent in her little heart.

"Say, mamma, what can I do?" continued Katy, "I don't know what to play, and I am sick of this doll-dress, I don't care a fig for dolly. I wish I could go somewhere or do something!" and the scowl grew deeper and darker, so when Mrs. Mead looked up from her book she found Katy looking like anything but a good-tempered little girl.

"Something to do? Katy?" Mrs. Mead reflected a moment, "Well my dear, you may go and rock baby until I have finished this chapter, then we will walk down to see poor Mrs. Dean and the dear little cripple Marcia; I am afraid they have had hard work to provide bread for the children, by making shirts for twenty five cents a piece, and may be you can find something there to do."

"Mercy mamma! what can I do there; such a horrid place! why, mamma, I do believe they all sleep in the one bed; besides, think of the bare floor and little bits of windows, it makes me shiver at the very thought of going there such a day as this!" and Katy shrugged her dainty shoulders, looked scornful, and forgot about the baby.

"But think of little Marcia, Katy, with her almost useless limbs and crooked, painful hands. She sits in her old chair all day with her eyes fixed upon the fine needle-work, singing to herself, or telling sweet stories to keep the children quiet when her mother has that dreadful headache, and yet she never complains of the bare floor or narrow windows; only one year older than my dear Katy and yet so much to do!"

"But mamma, I don't see what I can do there; I didn't mean I wanted to do this kind of work, but,—something nice and pleasant, mamma!"

"I am afraid my little girl would not think real work of any kind nice and pleasant at first, but we will now go to Mrs. Dean and Marcia and see if they can teach us anything." And very soon Katy found herself walking briskly beside her mother, wondering what in the world she could learn of poor Mrs. Dean and her little cripple. It was quite a long way, down this street and around that corner, past many tumble-down houses and finally up a flight of shabby stairs and into a dark narrow passage and before a low, creaky door at which Mrs. Mead rapped for admittance.

"Come in!" said a soft voice, and the visitors soon found themselves seated in Mrs. Dean's best chairs. It was a cozy little room in spite of the bare floor and narrow windows. There was a flower-pot in the sunniest spot, near the wee south window, and near it a beautiful picture. It was Marcia, the little cripple, with long flowing hair, soft blue-eyes with a heavenly light in them, and a mouth shaped for smiles and loving words alone.

"Oh, Miss Katy! I am so glad you have come! said Marcia, "for I want to show you the new rose, which opened its white leaves the first thing this morning! and the fair face sparkled all over as she labored with her tiny crutches to get closer to the new-blown rose in the little flower-pot where she was joined by Katy, who looked brighter than she had before that morning. "You see I take care of this all myself, and last week I gathered quite a bouquet to put in the dead baby's hands! oh, she looked so beautiful in her little white dress; and mamma says she has gone where the children never cry for bread, nor feel it very cold; don't you wish we could go too Katy?"

"No, indeed! I wouldn't die for all the world!" answered Katy.
"Why not Katy? I think it would be nice to live where it is always warm; but then I have a great deal to do before I die!"

"What is there you can do, with your lame feet and poor crooked hands? asked Katy rather scornfully.
"Oh, I have learned to sew almost as nicely as mamma, and I am going to teach Tom and Willie all I know of books; for you see Katy, they cannot go to school but work all day in the mills; so we study together evenings and when we can afford a candle we have such good times, reading the pretty stories your mamma gave us last Christmas, and when

